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Approved by _____

ENCYCLICAL LETTER

OF OUR HOLY FATHER POPE PIUS IX., ORDERING PRAYERS AND ANNOUNCING A
NEW JUBILEE.

To all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world.

VENERABLE BROTHERS—HEALTH AND APOSTOLICAL BENEDICTION:—

It is for Us no slight subject of sorrow to behold what a sad and lamentable spectacle is presented by our holy religion and civil society in these calamitous times. None among you, Venerable Brothers, is ignorant of the perfidious artifices, the monstrous doctrines, the conspiracies of every kind which the enemies of God and of the human race are setting at work to pervert all minds, to corrupt morals, to cause, if it were possible, religion to disappear from the face of the earth, to shatter all the bonds of civil society, and to destroy it to its very foundations. Hence the deplorable darkness which blinds so many minds, the vehement war which is waged against the whole Catholic religion and this Apostolic chair; the implacable hatred which persecutes virtue and honesty; hence the most shameful vices which usurp the name of virtue; the unbridled license of thinking, corrupting, doing everything, and daring everything; the absolute impatience of all restraint, all power, and all authority; the derision and contempt for the most sacred things, for the holiest laws, for the most excellent institutions; hence, above all, the deplorable corruption of thoughtless youth, the poisonous inundation of bad books, pamphlets, and journals profusely circulated, and propagating everywhere the principles of evil; hence the deadly venom of indifference and incredulity, the seditious movements, the sacrilegious conspiracies, the mockery and outrage of all laws, human and divine. You are not ignorant, either, Venerable Brethren, what anxiety, what uncertainty, what painful hesitation, what terror, fills and agitates all minds, particularly the minds of good men, who believe with reason that public and private interests have reason to fear every misfortune when men, wandering miserably from the laws of truth, justice, and religion, in order to give themselves up to the detestable allurements of unbridled passions, meditate every species of crime.

In the midst of so many dangers who does not see that all our hopes ought to rest solely in God, our salvation; that to Him we ought continually to raise our fervent prayers, in order that His propitious bounty may shed over all nations the riches of His mercy, that He may illuminate every mind with the Heavenly light of His grace, that He may bring back into the path of justice those who are wandering, that He may vouchsafe to turn towards Him the rebellious wills of His enemies, to infuse into every heart the love and fear of His holy name, and inspire them to think always, and to do always, what is right, what is true, what is pure, what is holy; and since God is full of sweetness, mildness, and mercy—since He is bounteous towards those who call upon Him—since He regards the prayers of the humble, and loves especially to manifest His power by clemency and forgiveness, let us approach, Venerable Brethren, the Throne of Grace with confidence, in order to obtain mercy and find assistance in the time of need.

For he who asks receives, he who seeks finds, and to him who knocks it is opened. Let us, in the first place, render immortal thanks-giving to the God of goodness; in joy let our lips praise His holy name, since in many nations of the Catholic world He deigns to work the wonders of His mercy.

Let us come, then, with one mind animated with the sincerity of the same Faith—with the firmness of the same Hope—with the ardour of the same Charity—let us not cease a single moment to pray and supplicate God humbly and earnestly, that He may rescue His holy Church from every calamity; that every day it may increase, dilate, and be exalted amongst all people in every region of the earth; that thus it may purify the world from error, conduct men with tenderness and generosity to the knowledge of truth, and to the way of salvation; that God being propitiated, may turn away the scourges of His anger, which we have deserved for our sins—may assuage this stormy ocean and restore tranquillity—may give to all that peace so much desired—may save His people, and, blessing His inheritance, may direct and conduct us to our Heavenly country.

And that God may be made more accessible, and give ear to our prayers, and hear our petitions, let us raise our hearts and hands to His most holy Mother, the Immaculate Virgin Mary. We could not find protection more powerful or more effectual with God. She is to us the most tender of mothers, our firmest reliance, and the very spring of our hopes, since she asks nothing which she does not obtain, and her prayer is never refused. Let us also implore, in the first place, the intercession of the Prince of Apostles to whom Jesus Christ himself has given the keys of the kingdom of Heaven—whom he has established as the foundation-stone of His Church, against which the gates of Hell will never be able to prevail. Let us then pray to Paul, the companion of his Apostleship. Let us pray to the patron of each city and country, and to all the blessed, that our Most Merciful Lord may shed upon us in abundance and munificence the gifts of His bounty.

Moreover, Venerable Brethren, while we ordain here public prayers in our Holy City, we invite you by these letters that you unite yourselves with the people committed to your care with us in a community of petitions. We invoke with all our zeal your fervent devotion and your piety, in order that in your respective dioceses you may prescribe also public prayers with the object of imploring the Divine mercy.

And in order that the Faithful may enter with greater ardour and earnestness on the prayers which you shall appoint, We have resolved to open anew the celestial treasures of the Church under the form of a Jubilee, as will be clearly indicated to you by other letters which accompany these.

We entertain this firm hope, Venerable Brothers, that there are angels of peace, who, holding in their hands censers of gold, will offer on the golden altar Our humble prayers, and those of the whole Church, in order that the Lord himself, receiving them favorably, and hearing Our petitions, yours and those of all the Faithful, will dissipate all the darkness of error, avert the menacing tempest of so many misfortunes, stretch out a succouring hand to Christian and civil society, and grant that all may have the same Faith in their hearts, the same piety in their works, the same love for religion, virtue, truth, and justice, the same zeal for peace, the same attachment to the bonds of charity, and that thus throughout the entire world the reign of His only Son our Lord Jesus Christ may be every day more and more augmented, strengthened, and exalted.

Finally, as an anticipatory pledge of every celestial gift, and as a testimony of Our ardent love for you, receive Our Apostolic Benediction, which, from the bottom of Our heart, we give you with love to you, Venerable Brethren, to all the Clergy, and to all the Faithful confided to your care.

Given at Rome, at St. Peter's, the twenty-first day of November, 1851, and of Our Pontificate the sixth.

PIUS IX., Pope.

No one of you, My Dearly Beloved Brethren, shall decline this sacred invitation. No one shall deprive himself or the Christian community of the Benefit of the Present Jubilee.

But what are the means and regulations to be resorted to to gain the Jubilee? The Holy Father himself in the other Encyclical Letter alluded to and bearing the same date, Vouchsafes to come to particulars and to afford the proper direction with respect to the space of time granted for the Jubilee, to the Reception of Sacraments, to the Visits to Churches, to Penitential and Charitable Works. Therefrom We draw the following conditions to which you shall conform, in order to enjoy the Benefit of this Holy Season of Grace.

1st. The Space of time granted for the present Jubilee, is one full Month. Therefore, in our Cathedral the Jubilee will be opened the 12th of March and closed the 11th of April, Easter Sunday. In every other Parish or Mission or Chapel of the Diocese, it is left to the Respective Missionaries to appoint the time most suitable for them and for the Several sections of their flocks.

2nd. Every one shall confess all his sins with the most sincere detestation of them and with great humility, and after having been reconciled by the Sacramental absolution, he shall receive reverently the adorable Sacrament of the Eucharist: Where it is to be observed that the Easter Communion does not satisfy for the Jubilee Communion.

3rd. Every one shall visit once three Churches, or one Church or Chapel three times, according to the appointment made by the respective missionaries; and there he will offer, during some space of time, pious prayers to the Lord for the Exaltation and Prosperity of our Holy Mother the Church and that of the Apostolic See, for the Extirpation of Heresies, for the Peace and concord of Christian Princes, for peace and union amongst all the Christian People.

4th. Every one shall fast one day during the same space of time.

5th. Every one shall give, according to his devotion, some alms to the poor, and a pious offering in Behalf of the Most Religious Work of the Propagation of the Faith. [Our intention is that the Association for the Propagation of the Faith, which is earnestly recommended by His Holiness to the zeal of the Bishops, should be revived in our Diocese, and carried on according to the Decree of Our Illustrious Predecessor in his Pastoral Address of the 2nd February 1844, which is quoted at the end of this Our Pastoral Address and hereby Confirmed by us.]

6th. To those who will have faithfully complied with the aforesaid Conditions, His Holiness Mercifully grants Plenary Indulgence in the form of Jubilee, which may be equally applied by Way of Suffrage to the Relief of the Souls in Purgatory.

Besides the conditions and the favours just now exposed, Dearly Beloved Brethren, the Encyclical Letter of His Holiness confers on Confessors the most unlimited Powers in Behalf of Religious Communities, of infirm persons, of Sinners of every description, of men unfortunately connected with Secret Societies and of any Christian bound by Private Vows or by Ecclesiastical Censures, to help efficaciously every one to extricate himself from any difficulty and to advance in the Way of his Sanctification and Eternal Salvation.

Trusting on Divine Mercy, on the maternal intercession of the Most Immaculate Mother of God, the Blessed Virgin Mary, and on the protection of the Glorious Archangel St. Michael, Patron of our Diocese; We confidently expect that this Extraordinary Blessing of the Jubilee Will prove Salutory to Every one of Our Beloved Children in Christ.

Shall the present Pastoral Address be read at Mass in all the Churches of the Diocese on the first Sunday after its reception.

EXTRACT OF THE PASTORAL ADDRESS OF THE RIGHT REV. BISHOP POWER, DATED THE 2ND FEBRUARY 1844,
FOR THE ESTABLISHING OF THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

HAVING PREVIOUSLY INVOKED THE MOST HOLY NAME OF GOD:

I. We by these Presents, establish in the Diocese of Toronto, in the Province of Canada, the *Association for the Propagation of the Faith*, which We hereby declare to be united to and in connexion with the Institution of the same name and the Central Councils already established in the Cities of Lyons and of Paris, in the Kingdom of France, with all the Privileges, Indulgences and other Spiritual advantages granted by the Sovereign Pontiffs to the same: We humbly beg of Almighty God to shed his most abundant blessings on all the faithful who may become members of the said Association.

II. To co-operate with this great Institution, only two things are necessary. 1st. To apply once for all, to this intention, the *Our Father* and *Hail Mary* of either morning or evening prayer, with this short invocation, "*St. Francis Xavierius pray for us.*" 2ndly. To give in alms for the Missions one half-penny every week.

III. To facilitate the Collection of alms, one Subscriber from every ten is charged with receiving them. He hands over the amount to another member of the Institution who has to receive ten similar collections, that is a hundred subscriptions, and this latter hands over in his turn his receipt to a third who is charged with receiving ten collections of the same value, that is a thousand subscriptions, the whole to be forwarded to the Secretary of the Diocese who gives an account of all the receipts to a Committee appointed in Toronto for that purpose, the members of which send or at least make known every six months to the Treasurer of the Councils of Paris and of Lyons the full amount of all the sums which have been received.

IV. The Spiritual advantages attached to the Association are: 1st. A Plenary Indulgence on the Festivals of the Holy Cross, the 3rd day of May, and of St. Francis Xavierius, the 3rd day of December, and once a month on whatever day each associate may choose, on condition of reciting every day, in that month, the prayers already prescribed. To gain these indulgences it is required that the person being truly penitent and having confessed and received the Most Holy Communion, should visit devoutly the Church of the Mission to which he belongs, and there address fervent prayers to God for the prosperity of our Holy Mother the Church, according to the intentions of the Sovereign Pontiff.

V. An Indulgence of 100 days is granted to any associate who with, at least, a contrite heart recites the prescribed prayers, giving some alms in favour of the missions or exercising any other work of piety or charity.

VI. Donations by persons unconnected with this Institution, or by its members, over and above their regular contributions, will be gratefully received, but members of the Institution only can participate in the Spiritual advantages above mentioned.

NOTE FOR THE CLERGY. We leave it to the prudence and discretion of each Clergyman to decide on the time he may think the most fit for the establishing of the Association in his respective Mission: if even ten persons in each township became members of the Association, in the course of this year, that alone would be a beginning calculated to draw down the Blessing of Almighty God upon the Diocese.

† M. B. T.

EXCERPTA (Pro Pastoribus.)

EX ENCYCLICIS LITTERIS A SS. PIO IX. DATIS ROMÆ SÆC. XXI. NOV. ANNO MDCCCLXI.

Atque ut hanc Indulgentiam lucrari possint etiam Moniales, seu alia personæ in claustris perpetuo degentes, nec non quicumque in carcere existant, vel corporis infirmitate, seu alio quocumque impedimento prohibeantur, quominus aliqua ex commemoratis operibus peragere valeant, Confessariis per eos, ut infra, eligendis potestatem facimus, ut eadem in alia pietatis opera commutare, vel in aliud proximum tempus prorogare possint, cum facultate etiam dispensandi super Communionem cum pueris, qui nondum ad primam Communionem fuerint admissi. Item ipsis, vestrarum diocesis fidelibus tum laicis, tum ecclesiasticis sæcularibus et regularibus, et cujusvis Instituti etiam specialiter nominandi licentiam, et facultatem concedimus, ut: sibi ob hanc causam eligere possint quæcumque Presbyterum Confessarium sæcularem, seu regularem ex illis, quos veluti magis idoneos ad hunc effectum designare existimaverint, qui eos ab excommunicationis, suspensionis, et interdicti, aliisque ecclesiasticis sententiis, et censuris a jure vel ab homine quavis de causa laici, præter infra exceptas, nec non ab omnibus peccatis, excessibus, criminibus, et delictis quantumvis gravibus, et enormibus etiam locorum Ordinariis, aut Sedi Apostolicæ speciali licet forma reservatis, et quorum absolutio alias per generale hujusmodi Indultum non intelligeretur concessa, in foro conscientie, et hac vice tantum absolvere valeant.

Insuper, ut omnibus faciliorem sternamus viam, quo ad salutis iter possint redire, iidem Confessariis commemorato unius mensis spatio facultatem quoque impertimur, ut eos omnes qui sectis se misere ascripserunt, ac vere penitentes ad reconciliationis Sacramentum accedant, absolvere, illosque ab obligatione denunciandi complices dispensare queant ad effectum consequendi eandem Plenariam Indulgentiam consuetis adhibitis conditionibus, et exceptis casibus in quibus ad evitanda majora, et graviora damna denunciatio omnino necessaria videatur. Præterea concedimus ut iidem Confessarii possint vota quæcumque etiam jurata, et Apostolicæ Sedi reservata (castitatis, religionis, et obligationis, quæ a tertio accepta fuerit, seu in quibus agatur de præjudicio tertii semper exceptis, nec non pœnalibus, quæ præservativa a peccatis nuncupantur, nisi commutatio futura judicetur ejusmodi, ut non minus a peccato committendo refrænet, quam prior voti materia) in alia pia opera dispensando commutare, injuncta in omnibus casibus penitentia salutari, et aliis, quæ de jure sunt injungenda. Facultatem quoque concedimus dispensandi super irregularitate, ex violatione censurarum contracta, quatenus ad forum externum non sit deducta, nec facile deducenda; præter hanc vero Confessarii prædicti nullam per præsentem Litterarum facultatem habebunt dispensandi super alia quavis irregularitate sive ex delicto, sive ex defectu, vel publica, vel occulta, aut super alia incapacitate, vel inhabilitate quomodocumque contracta. Non intendimus autem per præsentem Litterarum ullo modo derogare Constitutioni cum appositis declarationibus editæ a fel: rec: Benedicto XIV. Prædecessore Nostra, quæ incipit: "Sacramentum Penitentiae" quoad inhabilitatem absolviendi complices, et quoad obligationem denunciationis, neque intendimus facultatem concedere ad eos absolvendos, qui a Nobis, et Apostolica Sede, vel ab aliquo Prelato, seu iudice Ecclesiastico nominatim excommunicati, suspensi et interdicti, seu alias in sententiis, et censuris incidisse declarati fuerint, præterquam si intra prædictum mensem obligationi suæ satisfecerint. Quod si intra præfinitum spatium iudicio Confessarii satisfacere non poterint, ipsos absolvi posse concedimus ad effectum dumtaxat assequendi Indulgentias hujus Jubilæi, injuncta obligatione satisfaciendi statim ac poterint.

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† M., B. T.

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